14

FUNERAL ORATION:

DELIVERED

BEFORE THE CITIZENS OF BOSTON ASSEMBLED AT THE OLD SOUTH CHURCH, NOV. XVII.

AT

THE BURIAL

OF

GASPAR SPURZHEIM, M. D.,

OF THE UNIVERSITIES OF VIENNA AND PARIS, AND LICENTIATE OF THE ROYAL COLLEGE OF PHYSICIANS IN LONDON.

BY CHARLES FOLLEN, J. U. D.,

PROFESSOR OF GERMAN LITERATURE IN HARVARD UNIVERSITY.

BOSTON:
MARSH, CAPEN & LYON.
1832.

Boston, Nov. 17th, 1832.

Dear Sir:

I am directed by the Committee, appointed by the friends of the late Dr. Spurzheim to superintend his funeral obsequies, to request a copy, for publication, of your very interesting and appropriate Eulogy, delivered by you this afternoon at the funeral of that distinguished philosopher and philanthropist.

Very respectfully, I am yours, &c.

Josiah Quincy,
Chairman.

Professor Follen.

Cambridge, Nov. 19th, 1832.

Dear Sir:

I am glad that my Eulogy of our friend, Dr. Spurzheim, has met the approbation of the Committee appointed to superintend the funeral obsequies. As it is my earnest desire to do all that it may be thought will contribute to the honor of his memory, I gladly comply with the request of the Committee to publish my address, and will prepare a copy for press as soon as possible.

I have the honor to be, dear Sir,
your friend and servant,
Charles Follen.

Hon. Josiah Quincy,
President of Harvard University.

Entered according to Act of Congress, in the year 1832, by Marsh, Capen & Lyon, in the Clerk's Office of the District of Massachusetts.

WAITT AND DOW'S PRESS.

ORATION.

'It is finished.'—These were the last words of the only being on earth, who when he was called off from the great work assigned to him in this world, could stand before his employer, and say, 'The work which thou gavest me to do, behold I have done it.' Many, very many, who are born into this world, though fitted for extensive usefulness, leave it, without having so much as begun to understand, and laid hold on the great object of existence; while the most gifted and most successful of men have to close their last account, with the sad consciousness, that they leave their work unfinished. At the close of life they look back on all the great undertakings in which they had engaged, with the same mournful anticipation with which a dying parent contemplates his uneducated children. Still their parting look upon life is cheered by the conviction that although they have not finished, they at least have begun to live, and left the germs of life to ripen in the minds of an improved and grateful posterity.

Amidst innumerable instances of ample means and noble talents neglected and abused, it is a source of consolation and of hope to meet with an individual, who, being born to great intellectual riches, employs them, not in order to establish his own superiority over others, but rather to counteract the partiality of nature, by endeavoring to elevate the condition of his fellow-men, until his own greatness be lost in the general advancement of society. It is a source of philanthropic enthusiam to meet with an individual who uses his superior knowledge, not to eclipse, or to dazzle, or to enslave others, but to enable and to induce all men to see the truth, that the

truth may make them free.—It has been *our* privilege lately to become acquainted with such a true friend of human freedom, and universal happiness; to have our minds called forth by his invigorating and inspiring energy; while our affections grew up around him to prepare a home for the solitary stranger. Our eyes have followed his noble figure in the streets of our city; we have sought his presence in the crowded hall, to listen with interest and delight to the original thoughts, the generous sentiments, the practical wisdom, flowing forth in rich streams of native eloquence, from the pure fountains of his soul; and there we have waited till the crowd had dispersed, to press his hand in gratitude, for our share of the general benefit. We have seen him sitting down to sumptuous meals provided in honor of him, and have seen him fasting for the want of food, adapted to his simple taste. We have welcomed him at our firesides, we have seen him surrounded by our children, and the hearty applause he drew from these little hearers who listen with their hearts, and judge by their affections, has convinced us that the charm which had attached us to the successful lecturer, was not the spell of a great name, or of talent, learning, or eloquence; that the light which shone in his countenance, was not the reflection of many lamps, or of admiring eyes, but that it was the spirit of truth and goodness within, which lighted up his face, and gave life and meaning to every sound, and every motion.

And of all this power of eloquence, by which words became pictures to the eye, and music to the ear, of all those bright manifestations of a mind that had searched into the kingdoms of nature, and the institutions of man, that had studied the wonderful architecture of the human frame in order to reach the more mysterious recesses of the mind; of all these powers and charms, which but a few days since excited, engaged, and delighted so many of us; of that fulness of thought and action embodied in a frame which nature herself seemed to have designed to be a strong-hold of life and health—is there nothing left of all this?—nothing but what is enclosed in the narrow case before us?

Our hands shall let down into the grave what our eyes have seen; but that which we have known with our hearts, what we have venerated and loved, no eye has ever seen, no hand can ever touch. The disembodied spirit has joined the invisible company of brother-spirits above; while his memory remains with us, embalmed in grateful hearts, where it has power still to stir us up to the pursuit of truth, to generous actions, to universal love.

The solemn task to speak the praises of our departed friend, has been assigned to me, as his countryman by birth, and by adoption and domestic ties, a citizen of this country. I wish to perform this duty in *his* spirit, not attempting to present what my own mind might invent, or my personal feelings dictate; but from the scanty records, I can obtain, give you the simple story of his life, which is his best eulogy.*

Gaspar Spurzheim was born on the 31st of December, 1775, at Longvich, a village about seven miles from the city of Treves, on the Moselle, in the lower circle of the Rhine, now under the dominion of Prussia. His father was a farmer, and in his religious persuasion, a Lutheran. Young Spurzheim received his classical education at the college of Treves; and was destined by his friends, for the profession of Theology. In consequence of the war between Germany and France, in 1797, the students of that college were dispersed, and Spurzheim went to Vienna. Here he devoted himself to the study of medicine, and became the pupil, and afterward the associate of Dr. Gall, who was at that time established as a physician at Vienna.

This extraordinary man had been induced, by an observation made by him when a boy of nine years old, to attempt a new mode of scientific investigation. While at school, young Gall felt mortified at seeing himself surpassed by a number of

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* This account has been compiled chiefly from the writings of Gall and Spurzheim, and from an article in No. III. of the Foreign Quarterly Review, by Richard Chenevix, published in a separate pamphlet, with notes by Dr. Spurzheim. For a number of anecdotes, illustrating his character, I am indebted to the kindness of friends.

his school-fellows, in all those exercises that required verbal memory. The mortified pupil tried to find out some reason to account for this fact, that boys who in their other exercises were much his inferiors, yet showed better heads in committing lessons to memory. He was struck with the observation that those boys who learned so easily by heart, had remarkably large and prominent eyes. The connexion of this external sign and that mental faculty occurred to him, and he inferred that prominent eyes were a mark of good memory. This observation, insignificant in itself, led Gall to study minutely, on the one hand the prominent talents and individual characters of men, and on the other hand, the form of their heads. Little by little he flattered himself that he could perceive one constant shape in the head of every great painter, every great musician, every great mechanic, severally denoting a decided predisposition in the individual to one or the other of these arts. The study of medicine, and particularly of anatomy, to which he devoted himself, soon induced him to consider the peculiar form of the skull only as the evidence and the effect of that of the brain. This part of the human body, which had always been considered as the principal instrument of the mind, became now the chief object of Gall's investigation ; and instead of considering the whole brain, as was formerly the case, as required for each of the different manifestations of the mind, he examined each part with special reference to those prominences of the skull which he had before perceived to be indications of particular talents and dispositions. He considered each of these parts of the brain as the particular organ of each of the different faculties of the mind, in the same manner as the eyes are the organs of sight, and the ears of hearing. Thus, from two sources of observation, from the study of the variety of talent and character, and of the organization of the brain, there arose a new science, the Physiology of the brain, that is, the theory of the different parts of the brain considered as the organs or instruments of the various animal, intellectual and moral ca-

pacities.* The physiology of the brain which first frequently went by the name of Craniology, or the doctrine of the skull, is now more generally known by that of Phrenology, or the doctrine of the mind, by which Spurzheim preferred to designate this new science.

It was at Vienna, in the year 1800, that Spurzheim first attended a private course which Dr. Gall had repeated from time to time, during the four preceding years, in order to explain to a select audience his new theory of the organs and functions of the brain. The dissection of the brain itself still remained imperfect until 1804, when Spurzheim became his associate, and undertook especially the anatomical department. From that time, in their public as well as private demonstrations of the brain, Spurzheim always made the dissections, and Gall explained them to the audience.

The great interest which was excited by these lectures at Vienna, and throughout Germany, roused the fears of that inveterate enemy of all innovations, the government of Austria. An imperial decree, which prohibited all private lectures unless by special permission, silenced the two teachers, and induced them, in 1805, to quit Vienna. They travelled together through Germany, explaining and demonstrating their physiological discoveries in the principal universities and cities; particularly in Berlin, Leipzig, Dresden, Halle, Heidelberg and Munic. Their anatomical demonstrations excited everywhere great interest and applause. The great German anatomist and physiologist, Reil, before whom Gall and Spurzheim dissected a brain in 1805 at Halle, said to Professor Bischoff, who wrote an exposition of their doctrine, 'I have seen in the anatomical demonstrations of the brain, made by Gall, more than I thought that a man could discover in his whole life.' Their peculiar physiological doc-

* Hence the medal that was published at Paris after Gall's death, in 1828, bears the inscription, 'Au createur de la physiologie du cerveau.' (To the author of the physiology of the brain.)

trines on the organization of the brain being adapted to various innate qualities of the mind, found many opposers, but also some warm adherents, and gave rise to a great number of publications in which the subject was discussed.*

In the year 1807, Gall and Spurzheim went to Paris, where they demonstrated their theory of the brain in the presence of Cuvier, then the chief of the anatomical department of the French Institute, and before many other distinguished men, and learned societies. Meanwhile their collections of skulls, and casts of heads, had much increased, so that they were able amply to illustrate their doctrines of special parts of the head, as indicative of mental powers. Cuvier showed himself at first well disposed toward the new doctrine, and expressed his approbation of its general features. But in the year 1808, when Gall and Spurzheim delivered their memoir, containing an account of their scientific labors, to the French Institute, Cuvier was appointed to draw up the report, in which he seemed to labor to diminish as much as possible the merit which he was forced to allow to this new mode of dissection. It is said that Cuvier, whose firmness and independence was by no means commensurate with his great talents, was swayed by the haughtiness of the First Consul, who had seen with displeasure that the French Institute had awarded a prize medal to Sir H. Davy for his galvanic experiments, and 'at a levee rated the wise men of his land, for allowing themselves to be taught chemistry by an Englishman, and anatomy by a German.'

In Paris, Gall and Spurzheim began to publish their great work on the anatomy and physiology of the nervous system in general, and that of the brain in particular. They also continued their public lectures and demonstrations. They remained and labored together in Paris till the year 1813. In the

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* The first expositions of the doctrines of Gall and Spurzheim were published in Germany between the years 1802 and 1805, by Froriep and Walter, Bischoff, Knoblauch, Bloede; and in Paris, in 1806, by Demangeon.

following year Spurzheim went over to England, and gave his first public lecture in London, in the amphitheatre of Mr. Abernethy. Mr. Abernethy, though he did not give full credit to the evidence brought forward by phrenologists to prove that special parts of the brain are the organs of certain innate qualities of the mind, fully acknowledged the superiority of Dr. Spurzheim's anatomical demonstrations over every previous mode of dissecting the brain. I have been assured by a gentleman who at that time attended Mr. Abernethy's lectures, that he directed the attention of his class to Dr. Spurzheim's anatomical labors as most important discoveries.* Still, the truly scientific method of establishing phrenology by anatomical demonstration, though it secured the respect of learned men, did not render it popular.

From London Dr. Spurzheim went to Bath, Bristol, Cork, and Dublin, where also he delivered lectures. He then proceeded to Edinburgh. His desire to visit that city was increased by a very abusive article on phrenology, which had appeared in the Edinburgh Review, for June, 1815, concluding with the confident assertion of the writer that his statement of the doctrine of phrenology could 'leave no doubt, in the minds of honest and intelligent men, as to the real ignorance, the real hypocrisy, and the real empiricism of the author.'

Dr. Spurzheim procured one letter of introduction for that city, and but one ; that was to the reputed author of the vituperating essay. He visited him, and obtained permission to dissect a brain in his presence. He succeeded in convincing some of his hearers of the truth of the results of his researches. A second day was named. The room was crowded to overflowing. There, with the Edinburgh Review in one hand, and a brain in the other, he opposed fact to assertion. The

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* Mr. Abernethy, in one of his publications, speaks of Dr. Spurzheim as 'a man who had made the motives of human actions a particular study, possessing also great intellectual powers combined with benevolence and caution in decision ;' he also expresses the 'great gratification he had in being intimate with Dr. Spurzheim whilst he remained in London.'

writer of the article still believed the Edinburgh Review, but the public believed the anatomist. Dr. Spurzheim now opened a course of lectures on the anatomy and the functions of the brain, and its connexion with the mind. He used to say to the Scotch, 'You are slow, but you are sure. I must remain some time with you, and then I will leave the fruit of my labors to ripen in your hands. This is the spot from which, as from a centre, the doctrine of phrenology shall spread over Britain.'

Edinburgh, the city from which the great anathema had issued against phrenology, actually became the principal seat of it. There, in 1820, a phrenological society was formed, at the head of which stands Mr. G. Combe, extensively known by his interesting works; and there a phrenological journal continues to be published.

After a residence of seven months at Edinburgh, Dr. Spurzheim returned, in 1817, to London, where his doctrine had meanwhile made many converts, and where he was made Licentiate of the Royal College of Physicians. During the three years of his residence in England, he published several works on Phrenology, particularly one under the title, *The Physiognomical System*, of which he afterwards published an abstract *(Outlines of the Physiognomical System.)* He also wrote in defence of his principles, his *Examination of the Objections made in Great Britain against Phrenology.*

Dr. Spurzheim returned to Paris in 1817, where he gave lectures on the anatomy, physiology and pathology of the brain. He also devoted himself to the practice of medicine, and visited, in this capacity, several American families then residing in Paris. Still the medical profession did not seem to be his favorite occupation. At the same time he published some new works in French, and became Doctor of Medicine at the University of Paris, in 1821.*

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* He published a work, *Sur la Folie;* another, *Sur la Phrenologie;* another, *Essai philosophique sur la nature morale et intellectuelle de l'homme;* besides his medical dissertation, *Du cerveau sous les rapports anatomiques.*

In Paris Dr. Spurzheim married a lady of great merit. She was a widow and had three daughters when he married her. Dr. Spurzheim had no children of his own. Several ladies of this city, who were introduced to Mrs. Spurzheim in Paris and in London, remember her with the highest esteem and delight. Her whole manner expressed a union of true humility, tender attachment, and conscious power, which excited at once affection and confidence. She entered fully into her husband's pursuits, and aided him by her uncommon skill in drawing. To her pencil we are indebted for a number of those excellent drawings used by Dr. Spurzheim in his lectures. But far more important to him was the aid which he derived from the unseen and inexhaustible treasures of a true and devoted heart. It was often observed how well their characters seemed to be fitted for each other. They were both adepts in that profoundest of all sciences, and most pleasing of all the fine arts—Christian benevolence shown forth in beautiful manners. It is characteristic of Dr. Spurzheim, that one of the reasons which influenced him in the choice of his wife, was the knowledge that she had undergone great suffering, which he thought essential to the perfection of human nature. An ancient philosopher thought that no one could become a good physician, who had not himself endured many diseases. Whatever be the merits of this speculation as regards the medical profession, it is certainly true in morals—that no one can so readily perceive and deeply understand, and so successfully alleviate the sufferings of others, as he who is himself a man of sorrows, and acquainted with grief. Dr. Spurzheim was devotedly attached to his wife, and he remained so after her death to the end of his own life. While he was in this country, though surrounded by many whom he had soon made his friends, he often mourned the loneliness of his situation, particularly when indisposition, or fatigue, made him long after those small services of domestic affection and ever watchful care, of which those who devote themselves wholly to one of the great general interests of mankind, be it the cause of religion or of sci-

ence, stand in special need—that wholesome atmosphere of constant love, the absence of which seems to be felt more painfully the more unconscious we are while we inhale it. In his last sickness, he, in a mournful manner, ascribed his illness to the want of warm linen on his return from his lectures, saying with a sigh, that if his wife had been living, it would have been before the fire ready for him. The disease of his heart he ascribed to his loss of her, saying, his pulse had intermitted ever since her death.

The death of his wife, which took place about three years since, seemed to remind him more strongly that his life and his labors belonged to all mankind, whose vital interests he thought most effectually to promote by developing particularly the principles of education, morality, and religion, to which his studies of human nature had led him. He had visited England again in 1825, and was engaged partly in lecturing, and partly in the publication of different books. The first work he had published in England, 'The Physiognomical System,' contained several summary views of different branches of anthropology, which he now endeavored to make more generally appreciated, by extending the principal chapters, and making them separate books. In one of them, *Phrenology*, he treats of the different powers of the mind, and their cerebral organs, in general. A smaller book, *Outlines of Phrenology*, is an abstract of that work. The two principal doctrines of Phrenology, that of the brain, and that of the mind, were carried out in different works.

In his *Anatomy of the Brain*, he laid down his and Gall's investigations of the brain and the nervous system. On the other hand, the doctrine of the mind, with its practical bearings on religion and morality is carried out in his *Philosophical Principles of Phrenology*. The same principles, in a more condensed and practical form, are set forth in his *Philosophical Catechism of the Natural Laws of Man*. The subject of education, on which he rested all his philanthropic hopes, was treated of in his *Elementary Principles of Educa-*

tion, a book full of the most important information, and excellent counsel. The deranged functions of the brain is the subject of his interesting work on *Insanity*, for which his frequent visits at the Insane Hospitals afforded him a great number of important observations. All the works which Dr. Spurzheim edited after his separation from Dr. Gall in the year 1813, show a spirit of free and indefatigable inquiry. The improvement in the anatomy of the brain, was chiefly Spurzheim's work; he also discriminated more minutely between different faculties of the mind which Gall had confounded, and he endeavored to point out their relation to the development of the brain; he moreover brought method and order into the scattered doctrines of Phrenology.

So great was the interest excited by his lectures, on his second visit to England, that in 1826, when he delivered his course in London, 'not only the large lecture-room of the London Institution, but all the staircases, corridors, and passages leading to it, were filled with hearers.' Still, from the nature of the science itself, which requires constant, extensive, and minute study, it was to be expected that many of those who had been induced to embrace it either by the eloquence of the celebrated teacher, or by a partial success in their own phrenological divinations, relaxed in their scientific pursuits; and a number of phrenological societies, formed during the full tide of popularity, dwindled away until they wholly disappeared. Still in Edinburgh, which city Dr. Spurzheim again visited in 1828, the study of Phrenology is pursued with unabated ardor, and diligence. From England Dr. Spurzheim returned to Paris, where he continued to lecture, and where he had collected a large phrenological cabinet.

In the summer of the present year, Dr. Spurzheim came to this country, where lectures on Phrenology had been delivered long before his arrival, and a phrenological society formed at Philadelphia. On board the ship he proved himself a friend in need to a number of poor emigrants; many of whom being taken sick on their passage, experienced his kind and

successful medical assistance. Dr. Spurzheim arrived at New York on the 6th of August, in the heat of summer, while the cholera was raging there, and immediately went on to New Haven, where he stopped a few days. A letter from one of the most eminent men of Yale College, in whose family Dr. Spurzheim spent much of his time, speaks of the 'amiable, winning simplicity of his manners, and his unpretending good sense, and good feeling.' From New Haven he came on to this city, with which he felt already familiar, through a number of Bostonians, with whom he had become acquainted in Europe. He intended to stay in this country about two years, to lecture in the principal towns, then to visit the different tribes of our Indians; and at last to return to Paris. The easy access which that city presents to so many treasures of science, and its being the place of residence of some of his most intimate friends, gave rise, now and then, to feelings of homesickness; which were soon merged, however, in that universal benevolence which made him consider any portion of the human family with which he happened to be connected, and to whom he could do some good, as his nearest relatives.

The time of Dr. Spurzheim's residence amongst us, is familiar to so many of my hearers, that I shall confine myself to those points which, if they be rightly improved by us, will be a lasting benefit to this community. Permit me to make some remarks; first, on his lectures, and then on his private life and character, and his death.

He delivered in Boston one course of lectures on the anatomy of the brain, principally for medical men; and two courses of popular lectures on Phrenology, one in Boston and another in Cambridge, which he had nearly completed, when death overtook him in the midst of his labors. In his anatomical demonstration of the brain, he endeavored to unfold the design of nature in the complicated structure of this organ, by tracing its gradual development from its lowest and simplest,

beginning in the spinal marrow, to its continually increasing, various and harmonious ramifications. This scientific demonstration of the brain, which was made without any reference to the peculiar doctrines of Phrenology, together with his discoveries of some of the constituent parts of this organ, obtained for Dr. Spurzheim here the same high respect as an anatomist of the brain, which had been accorded to him in Europe by the eminent men in that department.

Of his lectures on Phrenology, which were attended by large numbers of our fellow-citizens, it would be vain to attempt to give an account that would in any degree satisfy those who have enjoyed the high privilege of hearing from his own living lips the results of his original and vast inquiries. Who but he, whose lips are now sealed in death, could set forth his ideas with that natural eloquence which seemed to annihilate the difference between words and things, with those accents, so full of impressive earnestness, and persuasive sweetness, which made natives listen to the broken English of a foreigner with the same intense delight with which a stranger, far from home, hears the sounds of his mother tongue, and the voice of a friend.

Instead of entering into a minute criticism of the peculiar opinions advanced in these lectures, I will only set before you the general character, and the ultimate object of all his teaching. His mode of reasoning was that which Bacon pointed out as the only way to arrive at truth. He rejected all metaphysical speculations which turned only upon nominal distinctions; for his maxim was to seek things, not words, *(res non verba.)* Theory, he thought, could teach nothing but what is taught by nature. Nothing but facts, the results of actual observation, he considered as established truths;—all doctrines contrary to observation, he rejected as false; every other supposition he thought more or less probable, as it was more or less confirmed by observation.

From the first observation made by Gall, which gave rise to the new doctrine of mental functions and their cerebral or-

gans, it was natural that the inquiries of phrenologists should be directed chiefly to three subjects. Their studies were directed, on the one hand, to the actual structure of the brain, as ascertainable by anatomical demonstration; and on the other, to the variety of dispositions and talents among men. The conformity between certain forms of the brain and particular dispositions and talents, was the third object of inquiry, strictly designated the *physiology* of the brain.

The importance of Gall's and Spurzheim's anatomical demonstrations has been recognised by competent judges, though not all have allowed them the same degree of merit. The observations upon different dispositions and talents, which are laid down in their works, are highly interesting and instructive; and their merit will be acknowledged by all observers of human nature, and experienced judges of character. The remarks of Gall and Spurzheim on the conformity between the manifestations of the mind and the development of the brain, have been received with more or less credit by able and fair-minded inquirers; while some, who are ready to approve or condemn without troubling themselves with a previous strict examination, have either blindly adopted or wantonly ridiculed the doctrine. Many have abandoned the study altogether, either because they saw that it required more time and effort than they were able to bestow upon it, or because they were disgusted with the blind zeal of some, and feared the sarcasm or supercilious compassion of others. Still the fear of being classed among the 'second rate' men in science, will not prevent the true student of nature from thoroughly examining a theory which pretends to be derived from no other source, and has a right to be tried by no other standard, than a careful observation of facts which are in the reach of every inquirer.

Whether the system, in consequence of repeated observation, be generally approved or rejected, it may be presumed that the consequences of its triumph, or its defeat, will hardly verify all the predictions of its friends, or its enemies. If

Gall's and Spurzheim's theory of the conformity between the brain and the mind, should be found substantially true, it will occupy the highest place among the different branches of physiology, and will present a new and most important evidence of the providential adaptation of matter to mind. It will also open a new way of studying human nature and individual character. Still its results will never amount to more than probable conjectures, and will consequently not supersede, or render less important, the common mode of ascertaining that which is in man, by the light of experience and history, particularly by observing the operations of our own minds, by means of which we are enabled to understand and estimate the actions and professions of others. With regard to moral philosophy, the works of Gall and Spurzheim will convince all of the great importance of the study of nature, and particularly of physiology, in order to arrive at sound views of morality. But the influence of the peculiar doctrines of phrenology upon Ethics will hardly be so great as its authors anticipated. Though the works of Spurzheim abound in noble and salutary views and precepts, yet the great subject which lies at the foundation of moral philosophy, the moral free-agency and responsibility of man, cannot be determined by the physiology of the brain, however true to nature.

On the other hand, if a deeper study of nature should lead to a general rejection of phrenology, still all those important facts and principles which, though advanced by phrenologists, are independent of their peculiar doctrines, will endure; and among them Dr. Spurzheim's principles of education will ever hold a distinguished place. The merits of Gall and Spurzheim as anatomists, and observers of man, will not be forgotten; nay they will probably be more freely acknowledged since death has removed both the master and his more eminent disciple, from the field of strife, and thus put a solemn veto upon all personal and party excitement which has hitherto intermingled with the discussions about phrenology.

The speculative and practical inferences which Dr. Spurzheim has drawn from his view of the innate powers of man, would require more time to discuss, than the present occasion allows. I shall confine myself, in this summary account, to the general tendency, and the ultimate object of his teaching; together with such practical inferences, and moral precepts, as were illustrated by his own conduct.

There was one thing which he thought most needful for us, and for all men to learn and study; and another, which of all things he deemed the most important to accomplish or to strive after. If we sum up all that he taught us of the harmony and variety of our physical organization, of the temperaments, the animal, intellectual, and moral faculties, was not all this instruction given for the single object to teach us, or rather induce us to study, the *nature of man?* And if we think over all he taught of education, of natural morality and religion, we find that the practical end of all his inquiries was the *improvement* and *happiness of man.* Whatever be the merit of some of his positions, it is certain that the great final object of his life and his labors was no other than to promote the knowledge of human nature, and the improvement and happiness of mankind.

Universal benevolence, entire self-devotion of each individual to the whole family of man, was the burthen of his life, and of his philosophy. Thus he says, concerning the relative excellence of different virtues; 'that which interests the whole human kind is eminently superior to all the rest. True it is, indeed, that this is generally lost sight of altogether. In the appreciation of the virtues, the scale of their worth is commonly reversed. Most men think first of themselves, then of their families, then of their country, and seldom expend a thought upon humanity at large. There are even few who recognize the happiness of the species as the aim of man's existence, and the subordination of all else to this. Yet nature shows most evidently that she does all for the species; she universally sacrifices individuals to its preservation. Moreover, desire of self-

preservation inheres in all animals, love of family and of country in a smaller number, but love of the entire species is a distinguishing character of man in his best state.'

Being asked what peculiar effect he thought his system had had on his own mind—he said, that without it he would have been a misanthrope ; that the knowledge of human nature had taught him to love, respect and pity his fellow-beings. Those who have attended his lectures will never forget how his countenance was lighted up with joy whenever he spoke of a trait of kindness evinced by any being, whether he was looking up at the noble head of Oberlin, or pointing at the skull of a little dog that had been remarkable for his kindly disposition ; and how the light of his countenance suddenly changed into darkness, and his voice almost failed him, when with averted looks and hand he pointed at the portrait of the man who murdered his own mother.

In going out to Cambridge to lecture, he occasionally forgot what he owed to himself in the care of his health; but he never forgot the horse that carried him out there ; his first care was to see it warm and safe under shelter. He expressed both pity and indignation when he saw horses forced to draw a load that was beyond their strength.

If he saw a child whose head, or conversation, indicated extraordinary power of intellect, he would not rest until he had found the parents and warned them against the danger of exciting the mental faculties, and urged upon them the importance of attending chiefly to the physical and moral education of their child.

In his visits to our schools he always dwelt with great satisfaction on the method of those instructers who made love the guiding principle of education ; and he strongly disapproved of authority and ambition being made to take the place of a sense of duty and enlightened benevolence.

He was always anxious, perhaps over anxious, not to give trouble to any one. His considerate and tender regard for the feelings of others, made him peculiarly alive not only to

the present, but even the future sufferings to which their individual character and sensibility might expose them. To a young friend, whom Dr. Spurzheim found enthusiastically devoted to the cause of education, he said, ' My friend, let me give you an advice. You are full of enthusiasm. I too, when I was young, was a great enthusiast ; so that I could not comprehend how any person could question or treat with indifference what I believed important and true. Learn from my experience how to preserve your enthusiasm. Do not let it go abroad ; otherwise you will diminish the influence of what you hold sacred and dear ; because people will set you down as an enthusiast. So when you go to lecture, or in society, be a calm and reasoning man ; but when you return home to your study, there set your enthusiasm free, and let it be to you a mighty impulse to strong and high exertion.'

To the end of his life he showed himself grateful for every kind service ; and his own sufferings seemed to remind him more strongly of those of others. ' Poor human nature,' he exclaimed, a few days before his death, ' how I pity them.' His sympathy was equally hearty, whether it was called forth by the sorrows or the joys of others. Still, his interest in the sufferings seemed more keen and lively than his feeling for the joys of others ; and sometimes, when surrounded by domestic happiness, a shade of sadness would pass over his delighted countenance, as if the sight of happiness reminded him of what he had lost.

The benevolence of Dr. Spurzheim was not a matter of favor that covets favor in return, but an enlarged sense of justice, a heartfelt recognition of what was due to every being, every creature of God. This sense of justice is remarkably displayed in his work on education. It is not confined merely to an impartial treatment of children ; but he aimed at doing justice to the individual talents and character of each child. He wished that all should be equally instructed in the rudiments of learning ; but that each individual should be educated with especial care for that profession or occupation for

which nature herself had endowed him. He urged the importance of doing justice to the animal nature of the child by a judicious physical education ; and above all, to cultivate the moral nature, as being of far greater importance than the intellectual as well as the animal properties. He found fault with many of our establishments of instruction, partly on account of the want of a sound physical education, and exclusive attention to the cultivation of the intellect, and partly because the general standing and character of a scholar was judged of by a partial standard, be it his memory of words or places, or his attainments in mathematics, or foreign languages. This enlarged and enlightened sense of justice was manifest, not only in laying down general principles, but in his every day conduct and manners. He knew that men are much more inclined to be kind than just ; and he always chose for himself, in preference, the performance of that duty which required the greater effort and self-denial. It is certainly not going too far if we say that his anxious desire to fulfil his engagements in Boston and in Cambridge, was the chief cause of his death. Though oppressed by indisposition, and contrary to the entreaties of his medical friends, he continued to lecture ; and once in his last sickness, he started up with the intention to dress himself, to go to Cambridge.

All who have attended his course remember the unwearied kindness with which he was wont to hear and answer any question that was put to him at the close of his lecture by any one of his hearers, even when he was quite exhausted. It sometimes happened that while he was attending to the inquiries of some person unknown to himself, and not distinguished in society, he was addressed by another, a great and distinguished man. But he never attended to the second inquirer until he had satisfied the first, as though he were the great and distinguished man.

He never would allow any one who was truly desirous of studying his system, to be excluded from his lectures by poverty ; and was always glad in such a case to give tickets.

He intrusted several of his friends with a number of tickets for such persons as they knew to be desirous of studying Phrenology, and too poor to attend his lectures; and he added the special request that their names might not be mentioned to him, lest their feelings should be hurt by the favor he had bestowed. At one time, just before he began his course in Boston, he presented a ticket to one of his friends, who would not accept it, because he thought Dr. Spurzheim should have the full benefit of his lectures; but he advised Dr. Spurzheim to give a ticket for the first lecture to a gentleman then in Boston, who belonged to another town, which Dr. Spurzheim proposed to visit. Dr. Spurzheim objected that this gift might seem to be a means of anticipating a favorable reception for himself in that place.

Another distinguishing trait of Dr. Spurzheim's mind and character, was his sole regard for truth, from whatever sources it might be derived, and to whatever results it might lead. In one of his works he proposes the question, 'What should be the aim of every description of study?' He answers, 'The establishment of truth, and the attainment of perfection;' and he quotes the saying of Confucius, 'Truth is the law of heaven, and perfection is the beginning and end of all things.' Some of us may remember the words with which he began one of his lectures: 'I do not want you to believe what I propose to you; I only want you to hear what I have to say; and then go into the world and see and judge for yourselves whether it be true. If you do not find it true to nature, have done with phrenology; but if it be true, you cannot learn it one minute too soon.' At another time he said, 'Error may be useful to a few, but truth is beneficial to all; and I prefer the good of the many, to the advantage of the few.'

As his own views, whether true or erroneous, were the results of a long and faithful study of nature, he also desired his hearers to adopt them on the authority of no other teacher. He heartily disliked what he called 'sheep-converts.' He wished that his science should be studied as a part of

physiology ; and anxiously endeavored to prevent its becoming an instrument of quackery and soothsaying, in the hands of the ignorant and presumptuous. He therefore constantly refused the requests of those who wished him to point out their own characters, or those of others ; and earnestly advised his too ardent disciples to learn and reflect, before they set out to teach and practise.

All the writings and the lectures of Dr. Spurzheim were marked by the decidedly religious tendency of his mind. One chief distinction between his and Gall's doctrine, upon which he laid great stress, was this, that Gall admitted an organ and innate propensity for theft, and one for murder, whilst Spurzheim expressed his conviction that the good Creator could not have given an organ for evil ; that all powers were intended for good, though by abuse they might become instruments of mischief. Whatever particular form of faith he may have preferred, he firmly believed in the essential truths of natural and revealed religion. He adopted Christianity as a divine system, chiefly on the ground of its great internal evidence, its perfect adaptation to human nature, and the spirit of truth and divine philanthropy which gives life to all its precepts. All morality, he thought, was contained in those two precepts, Thou shalt love the Lord thy God, and thy neighbor as thyself. All prayers, he thought, were comprised in this one—' Father, thy will be done.'

The great aim of all his inquiries into human nature, was, to search out the will of God in the creation of man. Obedience to his laws he considered as the highest wisdom, and most expansive freedom. In speaking of theories of men's invention, he remarked, ' We say a great deal, and we think we do a great deal ; we would be wise above what is given, and work upon the works of God ; but it is all nothing.—Thy will be done !—The Father is always overlooked. We look to him perhaps amid great trials and on great occasions ; but not in smaller things. We say, " they are too little." It is this in which we err. Can anything that concerns his children, be too little for a *Father ?* '

Religion, he thought, must be the result of the freest and most exalted use of our reason. To those who would exclude reason from the dominion of religion, he said, 'Reason is the noble gift by which the Creator has distinguished man from all other animated things. God, who is all wisdom and all reason, could never create man in his own likeness, as it is said he did, and then forbid the employment of the very faculties which must form a principal feature in the resemblance.'

I cannot refrain here from quoting a passage from a manuscript, to which, on any other occasion than this, I should not feel authorised to recur. It is a letter from an aged lady, now residing in Paris, an old and faithful friend of Dr. Spurzheim, which he received a few days before his death. What she writes in confidence to her absent friend, will best show the opinion of those who stood nearest to him, concerning his religious character.

Speaking of the poor emigrants who came over in the same vessel, she says, 'That you, my dear friend, have rendered yourself on board the vessel so useful by your talent as a physician, ought to reconcile you to the medical science. Many of these poor men would perhaps have perished without your aid; and the fact that all were saved, is for you no small blessing.' She then goes on expressing her compassion for the situation of the poor emigrants, and only wishes that their souls might have been ministered to by pious and enlightened preachers of the gospel, as their bodies were, by his watchful care. 'You, my friend, who are so well acquainted with Holy Writ, must confess, that by not receiving the divine word, many men have been made wretched.'

While Dr. Spurzheim resided in Boston, he spent his time chiefly in preparing and delivering his lectures, and in visiting our public institutions, our hospitals, prisons, house of industry, churches, and schools. He was also present at the public exhibitions of our university, and showed a hearty interest in every effort at improvement, in individuals and in the commu-

nity. His heart was with us in every attempt at improving our laws, at keeping up the purity of morals in the community, reforming the vicious, raising the condition of the poor, and particularly in the education of the young, in which he was desirous of aiding us by the results of his own observation and reflection. His modesty and his habits of patient investigation prevented him from judging hastily of what he noticed in this country; he preferred waiving his decision until further observation and experience should enable him to form more correct notions. Still he was always willing frankly to express his own opinion of what he had observed, whenever he thought that the light in which he viewed it, might be of some use to others. Whenever he expressed an opinion on the characters of men, he always showed an uncommon power of discerning not only the striking points, but even the nicer combinations of different moral and intellectual qualities.

He was pleased to find that our wealthy men generally had made their fortunes by their own industry, and that the laws of the land prevented the accumulation of wealth in the same families. The free institutions of our country gave him great satisfaction, and he frequently spoke of the advantage of a residence in the United States for bringing up children, presenting as it did the encouraging prospect of repose and freedom from political tumult, at least during the present generation. But he said, unless self-esteem and the love of distinction were checked, and unless in the place of ambition, conscientiousness and feelings of respect and veneration were called forth and cultivated in the young, we should end in fighting.

The great exertions which Dr. Spurzheim made during his residence in Boston, proved at last too powerful even for his strong and vigorous constitution, which seemed more energetic in proportion to his labors, while it was actually sinking under them. Besides his course on the anatomy of the brain which he delivered at the Medical School, he lectured every day, alternately, at the Boston Athenæum, and at Cambridge. The great physical and mental effort during the delivery of his lec-

tures, was obvious from the large drops that rolled down his face, forming a striking contrast with the easy, calm, systematic, persuasive and sportive character of his delivery. But these efforts brought on an exhaustion of his system, which was rendered dangerous by his frequent rides at night, when returning home from his lectures. At one of his last lectures in Boston (the beautiful lecture on charity and mutual forbearance), while he was diffusing light and warmth among his hearers, he was seen suddenly shivering. From that time his illness increased, he grew more feverish, but he continued to lecture, contrary to the entreaties of his friends, saying, that he would not disappoint his hearers, and that the exertion would help him to throw off his indisposition. From the beginning of his course the number of his hearers had been continually increasing with every lecture; at last he exchanged his lecture room at the Athenæum for the large hall in the Temple. He had finished his course of lectures in this city with the exception of one; and in order to prevent any uncertainty with regard to the place where he was to give his concluding lecture, and desirous of consulting the wishes of his hearers, before he left the hall, he inquired of them, 'In what place shall we meet next time?'—He knew not that there was no human voice that could rightly answer this question.

He returned from this lecture to his lodgings, not to leave them again. All that medical aid and the devoted services of friendship could do for him, was faithfully performed. He was constantly attended by a number of our most eminent physicians, and by friends from Boston and Cambridge, who took care of him day and night. His faith in the medical aid of nature was stronger than in that of men, and he refused repeatedly to use the remedies proposed. He manifested at times great impatience at little disappointments, which he had not evinced in health, and this state of mind passed almost insensibly into delirium, particularly in the night. But as long as he was master of his faculties he gratefully acknowledged the kind assiduity of his friends, and though he occasionally showed irritability when his wishes were not strictly complied

with, he never murmured at his sickness, but awaited its issue with entire submission.

When his sickness began to grow more dangerous, he said to one of his best friends, 'I must die.' The other said, 'I hope not;' and he replied, 'Oh yes, I must die; I wish to live as long as I can for the good of the science; but I am not afraid of death.' Two letters which he received a short time before his death, from some of his intimate friends in Paris, so entirely overcame his feelings, that he could read only a part, and then laid them down, weeping.

The delirium which had been continually increasing during the first part of his illness, gradually gave way to a stupor settling upon him towards the close, from which he however occasionally revived; particularly once, a short time before death, when a friend of his addressed him in his mother tongue.

On his death-bed, the same day on which he died, I saw him with his hands folded upon his breast, while deep tranquillity was resting on his uplifted countenance, as if saying within himself, 'Father, thy will be done.' He died without a groan, or a misgiving.

Such was the life, death, and character of Gaspar Spurzheim. He died in the fifty-sixth year of his life, on the tenth of this month, at eleven o'clock in the evening. He died, as his pious friend has said, supported by the tenderest care of earthly friends, in the arms of his heavenly Father. He died far from his native land, in the midst of strangers—strangers who are now weeping over him as a brother that has left them, and whose face they shall see no more, until they join him in their Father's house.

Among the friends, who on the morning after Dr. Spurzheim's death, met at his lodgings, there were some artists earnestly engaged in copying the outlines of his face. If they were anxious to rescue from the hand of death, and to save from oblivion at least some traces of that noble and benign countenance, should we not cherish the living image, the impress of himself, which he has left in our own grateful re-

collection? It is the recollection of a man without rank or wealth, or power, not a native of this country, in whose merits patriotic pride could find a cause of self-admiration; but a foreigner, who came to this country not in order to fight its battles, or to open some new source of wealth, but solely to aid us in achieving our intellectual and moral independence. Whatever be the merit of the system he taught, though it were nothing more than a warning against seeking truth in the same path which he struck out and pursued, yet he has done all that can make a man a helper and an example to his fellow-man; he has descended deep, and worked hard and long in the mines where he hoped to find the hidden treasure, and where we saw his light, and followed after it until it vanished.

His death then is a source of deep sorrow to all; while those who were intimate with him, have each a special share in the common sorrow. There are not a few who on looking back upon the short time that this man walked amongst us, and upon the power of thought and affection which he called forth, will view his labors amongst us as a series of moral miracles, the age of which, God be thanked, has not yet passed. Then let us cherish the remembrance of the lively and intense interest with which we once thronged around the living, and the just and sacred sorrow which now unites us around the dead. Let us prove ourselves the true followers of him whose life was a pilgrimage after truth, and who died in its service. Let us be his followers indeed; not blindly adopting his doctrines, on his authority, for he himself would disown such disciples. Let us not resemble the crusaders of old, fighting for the sepulchre, instead of striving after the spirit of him who was risen; but let us take up the fallen standard from the hands of the dead, and follow the leader in our own breast. So let us work together, and worship, though it be with a veil upon our minds, until He who knows the end from the beginning, shall say, 'It is finished,' and the veil of the inner temple be rent in twain; and He himself shall show us when and where we shall meet again.

PROCEEDINGS

IN RELATION TO THE LATE DR. SPURZHEIM.

On Sunday the 11th day of November, 1832, the morning after the decease of Dr. Spurzheim, a number of his friends assembled at his late apartments for the purpose of considering what measures should be taken on this melancholy occasion.

The Hon. Josiah Quincy, President of Harvard University, being called to the chair, and J. Greely Stevenson, M. D. appointed Secretary, a deliberation took place on the measures which should be adopted to express a sense of the public loss sustained by the death of this distinguished man, and of the impression made by his talents and virtues on those who had enjoyed the privilege of his acquaintance during his short residence in this city. The gentlemen assembled also took into consideration what disposition should be made of his remains, so as to place them at the future disposal of his European friends, and relatives, in case they should be hereafter claimed by them, and in whose hands his papers, casts, and other property should be deposited so as to secure them from the possibility of being damaged, diminished or lost, until some person legally authorized should take them into possession.

Whereupon it was voted,

1. That the arrangement of the funeral obsequies of the deceased, and of the measures proper to be adopted to express a sense of the public loss, by the death of Dr. Spurzheim, and the respect entertained by the inhabitants of this city and its vicinity for his talents and virtues be committed to

JOSIAH QUINCY, LL. D., President of Harvard University,
NATHANIEL BOWDITCH, LL. D.,
JOSEPH STORY, LL. D.,
JOS. TUCKERMAN, D. D.,
CH'S. FOLLEN, J. U. D.,
JONA. BARBER, M. D.,
CHARLES BECK, P. D.,
WILLIAM GRIGG, M. D.,
GEORGE BOND, and
CH'S. P. CURTIS, Esqrs.

2. Voted, That the body of Dr. Spurzheim be examined and embalmed, and be placed in such a situation as will render it most suitable to be transmitted to his European friends and relatives, should they request it; and also that a cast of his head be taken, under the superintendence of

Drs. JOHN C. WARREN,	EDWARD REYNOLDS, Jr,
JAMES JACKSON,	WINSLOW LEWIS, Jr.,
GEO. C. SHATTUCK,	J. GREELY STEVENSON,
WALTER CHANNING,	JOHN D. FISHER,
GEORGE PARKMAN,	WILLIAM GRIGG, and
JOHN WARE,	SAMUEL G. HOWE.

3. Voted, That the papers, casts and other property of the deceased be committed to

JOHN PICKERING, LL. D.	THOMAS W. WARD, and
NATH'L. BOWDITCH, LL. D.	NAHUM CAPEN, Esqrs.,

and that they be requested to secure the same until such disposition be made of them as the laws of the land, in such cases, provide.

A true transcript of the proceedings,

Attest, JOSIAH QUINCY, *Chairman.*

J. Greely Stevenson, *Secretary.*

At a meeting of the Committee appointed by the friends of the late Dr. Spurzheim, 'to take charge of his funeral obsequies, and to adopt measures proper to express a sense of the public loss sustained by the death of Dr. Spurzheim, and the respect entertained by the inhabitants of this city and vicinity for his talents and virtues,' holden on the 11th of November, 1832, it was

Voted, That the body of the deceased be conveyed on Saturday, the 17th inst. at 2 o'clock, P. M. to the Old South Meeting House, where appropriate services shall be performed; after which the body shall be conveyed to the receiving tomb belonging to the trustees of Mount Auburn, there to remain until the determination of his European friends shall be known, and that it be attended from the Old South Church to the cemetery in Park Street by a voluntary procession composed of the members

of the several committees and such citizens as may be desirous to pay that mark of respect to the remains of this distinguished stranger.

Voted, That Dr. TUCKERMAN be requested to address the throne of Grace, and Dr. FOLLEN to deliver an Eulogy in the Old South Church on the occasion.

Voted, That Dr. GRIGG be a sub-committee to request the Rev. Mr. PIERPONT to write an Ode for the occasion, and the Handel and Haydn Society to perform appropriate music at the solemnities.

Voted, That the Chairman, Mr. BOND, and Mr. CURTIS be a committee to prepare a statement of all the proceedings which have taken place relative to the funeral obsequies of Dr. Spurzheim, for publication, in such form as they may deem expedient.

A true copy of the proceedings of the committee,

JOSIAH QUINCY, *Chairman.*

At a meeting of the above committee on the 17th of Nov. 1832, it was

Voted, That Dr. FOLLEN be requested to deliver a copy of his very appropriate Eulogy this day delivered at the funeral of Dr. SPURZHEIM, for publication.

Voted, That a place for the permanent deposit of the body of Dr. SPURZHEIM be prepared at Mount Auburn, in case it should not be requested to be sent to Europe by his friends and relatives; and that a monument be erected over his tomb; and for this purpose that a subscription be opened among those who are willing to pay this tribute to his memory.

A true copy of the proceedings of the above sub-committee,

JOSIAH QUINCY, *Chairman.*

ODE,

FOR THE FUNERAL OF DR. SPURZHEIM,

November 17th, 1832.

BY REV. JOHN PIERPONT.

STRANGER, there is bending o'er thee
Many an eye with sorrow wet:
All our stricken hearts deplore thee:
Who, that knew thee, can forget?
Who forget what thou hast spoken?
Who, thine eye—thy noble frame?
But, that golden bowl is broken,
In the greatness of thy fame.

Autumn's leaves shall fall and wither
On the spot where thou shalt rest;
'Tis in love we bear thee thither,
To thy mourning Mother's breast.
For the stores of science brought us,
For the charm thy goodness gave
To the lessons thou hast taught us,
Can we give thee but a grave?

Nature's priest, how pure and fervent
Was thy worship at her shrine!
Friend of man,—of God the servant,
Advocate of truths divine,—
Taught and charmed as by no other,
We have been, and hoped to be;
But while waiting round thee, Brother,
For thy light—'tis dark with thee!—

Dark with thee!—no; thy Creator,
All whose creatures and whose laws
Thou didst love,—shall give thee greater
Light than earth's, as earth withdraws.
To thy God thy godlike spirit
Back we give, in filial trust:
Thy cold clay—we grieve to bear it
To its chamber—but we must.

A LAST FAREWELL

TO THE STRANGER-FRIEND.

Thou didst come a stranger here,
O'er the tossing ocean's foam;
Now we shed the heart-felt tear
For the friend that has gone home.

What thou knewest of the mind
Thou to teach us here didst come;
What it is thy soul shall find,
In its blessed native home.

All thy manhood, all thy youth,
Lonely pilgrim, thou didst roam
Seeking for immortal truth;
Thou hast found her now, at home.

We are still, where thou hast been,
Far from that celestial dome;
We who took the stranger in,
We are strangers—thou, at home.